



EXCHANGE AND THE MULTIPLICITY OF THE HADITH NARRATION IN THE FOOTNOTES ON THE SUNAN OF IBN MAJAH BY THE TRIBE OF IBN AL-AJMI (AS A MODEL)

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Introduction

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of those who utter the most complete words, the clearest statement and the sweetest tongue, our master Muhammad, and on his good and pure family, and on his companions who are imitated and guided by guidance and clear light, and those who walked on their path and guided them until the Day of Judgment....

And after.. the Hadith of the Prophet is the next source for the Book of God Almighty, and the Prophet - may God's prayers and peace be upon him - came to the mosques of the word, he speaks - may God's peace and blessings be upon him - in brief words that carry great meanings, as he surrounds the language from all sides, the Arabic language on its capacity is not surrounded by any of the people, so Arabic was characterized by its capacity for many methods, contents and linguistic phenomena, which made it the only language that does not share another language of the world, as it is the world's most wealthy language, and it was not for one of its sons to surround it and its minutes, no matter how wide his knowledge and horizons, and no matter how much knowledge, statement and eloquence of the tongue, and this is by agreement of the imams of Arabic and its scholars, and they did not exclude anyone from that except to be a prophet sent God taught him the language and inspired and inspired until the language revealed its secrets and surrounded it from its corners, and this is clearly reflected in the language of the Prophet peace be upon him ⁽¹⁾,¹ says Imam Shafi'i (d. 204 e): "The tongue of the Arabs is the broadest doctrine and the most wordy, and we do not know it. All its knowledge is surrounded by a person who is not a prophet. »⁽²⁾.

In this research tagged: **exchange and the multiplicity of novel hadith in footnotes on Sunan Ibn Majah (model) of the tribe of Ibn al-Ajmi deceased (841 AH) and the aim of which is to show the relationship between the exchange that cares about the structure of the word and the multiplicity of novel hadith that is** contained in a different structure, such as the difference that is located in the novel between the movements of words in the nouns and verbs, or between the temporal significance between the past verb and the name of the actor, this difference in structure leads to the multiplicity of semantics of one word.

The plan of this research consists of an introduction, a preamble and three sections, the preamble showed the meaning of the novel and the reasons for its multiplicity, and the three detectives: the first section entitled: the multiplicity of the novel in the morphological structure of the name, and I chose him two models of names in the footnotes on Sunan Ibn Majah, and the second section is entitled: the multiplicity of the novel in the morphological structure of the act, and I chose him two models of verbs in the footnotes on the Sunan Ibn Maja, and the last section was entitled: The multiplicity of the novel in the temporal significance between the past tense and the name of the actor, and I chose a model from the footnotes on Sunan Ibn Majah, which is the verb that is contained in the narration of the past tense and the name of the actor (Ath-Ath), and the conclusion of the research, in which it shows the most important results reached by the research, and then the list of sources and references.



Boot

The meaning of the novel and the reasons for its multiplicity

The novel has multiple meanings in the language, but the closest meanings are taken to the narration of the hadith, it is said that the rope was irrigated if its forces increased and thickened in the severity of the wicking, and the palm tree was watered, if it was planted in a wilderness and then watered in its origin, as well as the hadith if many narrators from multiple ways strengthened its support, and the narrator is the camel on which water is drawn, then the novel was launched on every animal on which water is drawn, and this means pregnancy, and from it it is said: I narrated the hadith if I carried it and transmitted it³.

As for the narration in⁴ the terminology of the people of hadith, which is called the science of hadith, it is a science that includes carrying or transmitting the words and deeds of the Prophet (may Allah's peace and blessings be upon him), taking care to control them and edit their words accurately, so that the common factor between the linguistic and terminological definition is pregnancy or transmission⁵.

The novel has many ways and its image changes in the body, either by increasing, decreasing, substituting, or introducing and delaying, and each of these may affect the letter, formula and compositions.

The multiplicity of the novel and its significance is linked to the structure of the word, and the structure of the word includes all the investigations of the discharge, it is necessary to know the meaning of the structure, which is in the morphological convention: the body of the word observable, in terms of its original and excess letters, or from the movement and stillness, and the number of letters, and the order, and what occurs to the word of deletion or increase⁶ ().

And the reasons for the multiplicity of the novel, due to various reasons, including: the diversity of the speech of the Prophet - may God's peace and blessings be upon him - to those who address, his speech - may God's peace and blessings be upon him - was not with all people one, but he - may God's peace and blessings be upon him - was interested in the language of each people, so his speech was not with the Quraish, the Ansar and the people of Hijaz, as his speech to the people of Yemen and Iraq, and this requires his eloquence to address each of what he understands, as well as the reasons for the multiplicity of the novel, the different occasions and shrines, the multiplicity of times and places and the diversity of incidents, had a great impact In the diversity of his words, may God's prayers and peace be upon him, brevity, redundancy, introduction, delay, remembrance and deletion, and all this is according to the situation and the place⁷.

In the footnotes on the Sunan Ibn Majah of the tribe of Ibn al-Ajmi (d. 841 AH), the words narrated by different narrations came each novel expresses the meaning of the meanings and this meaning expresses the general content of the hadith, and this multiplicity of meanings is different morphological structure of the word, so the significance of the multiplicity of the novel, and this multiplicity includes the different structure in nouns and verbs.

The first topic

The multiplicity of the novel in the morphological structure of the name

A- (Loss - Loss):

When the morphological structure of the word changes in its movements, the significance of the word changes, and from what was mentioned in the footnotes on the Sunan Ibn Majah of the tribe of Ibn al-Ajmi (d. 841 AH) names in which the morphological structure changed and its narration varied, including what was stated in: (Chapter on avoiding heresies and controversy), from the hadith of Jabir bin Abdullah - may God be pleased with him - describing the body of the Prophet - may God bless him and grant him peace - in his sermons, he said: He used to say: "Whoever leaves money for his family, and whoever leaves a debt or loss, is actual and to me⁸."

The tribe of Ibn al-Ajmi stood on: "loss" and said: by opening the Daad they are the children, they were named after the act, the thing was lost, lost, that is, whoever left dependent children and children lost after him. As for breaking the Daad, it is a lost collection, and the narration is by conquest⁹.



And the guidance of the two novels, is that the name "loss" indicates two meanings; for the different morphological structure in its movements, it can be narrated as the name of the source by opening the Daad, or by breaking the Daad as a plural of many, said Ibn Duraid (d. 321 AH): ((The thing is lost lost and lost and left it with a waste, if you leave it in a lost position. The men's lowliness will be his profession and his estate will also be, and the combination is lost))¹⁰ Duraid differentiated between the source and the plural in the morphological form of the word "loss", then came Al-Khattabi (d. 388 AH) detailed in the words of the Prophet - may God's peace and blessings be upon him - in the structure of "loss" likely the narration of the source, he said:

((Lost, by opening the Daad, the source of the thing is lost, lost, lost, that is, what is monitored to be lost from the children and offspring. And whoever breaks the Daad wants to collect lost. It is said: lost and lost, as it is said: hungry and hungry. The saved is the first))¹¹

As for Ahmad bin Faris (d. 395 AH), he explained the reason for the name "loss" and then mentioned the origin of the word, he said:

((Lost: Dhad and Omega and eye is a true origin indicates the missed thing and its departure and destruction. It is said: The thing is lost lost and lowly, and I lost it wasted. As for calling the property a farm, I do not think it is from the original language, and I think it is from the hadith of speech, and I heard who says: It was called so because if its pledge was left lost. .. It is said: He is lost, he is lost, if he is lost too much.¹²

In the hadith, the description was used with the word source only, because it is more general and comprehensive than derivatives, says Al-Sabti (d. 544 AH), quoting Al-Khattabi (d. 388 AH): (The estate and the loss Here is a description of the heirs of the deceased by the source, i.e. leaving sons and children the first estate, i.e. they have no breadwinner. The loss was originally a source of what was lost, and then he made a name for everything that is in question, and that the children and children who do not sponsor them are lost, and the money that needs to be done from the two lands is called a farm, because it is subject to loss even if it is not on them))¹³.

And the estate and loss, described by the source, describes the needy children lost, and the plural comes from it, "lost" and "lost" such as: "kneeling" and "hungry" which is from the crowd of many, the source here "loss" conquest, included the plural and others, and launched the place of the name of the actor;¹⁴

B- (Swarm - Squadron):

It says in the footnotes on the Sunan Ibn Majah of the tribe of Ibn al-Ajmi (d. 841 AH) in: (Chapter of contentment) from the hadith of Salamah bin Obaid Allah bin Muhsin Al-Ansari, from his father said: ((The Messenger of Allah (peace and blessings of Allaah be upon him) said: «Whoever of you becomes healthy in his body, safe in his family, has his daily sustenance, it is as if the world has been given to him»))¹⁵.

The tribe of Ibn al-Ajmi commented on his saying: (safe in his squadron), he said: the swarm by breaking the neglected seine, and housing the back, and then united;

Then the tribe of Ibn al-Ajmi said: It is narrated by conquest, which is the path and the way, it is said: Khal his flock, that is, his way, and his doctrine through which he passes, his words have ended¹⁶. And direct what he said the tribe of Ibn al-Ajmi in the difference of the novel (his swarm and his swarm) and the change of morphological structure in the two novels, between the opening and breaking, the novel breaking the sin came to the meaning called: the heart, soul and mind, and from it they say: so-and-so wide swarm, any loose-minded, wide-chested slow anger, and it is said: so-and-so believed swarm;¹⁷

The flock may be called the herd of women, antelopes, cats, palm trees and all the money and family¹⁸.

Therefore, the novel by breaking the sin had two meanings:

One of them is the one who has become safe in himself and his family, and the other meaning is the one who has become safe in his family and his money.

As for (swarm) conquest as mentioned by Ibn al-Ajmi, it is the way and it was stated in the words of the Almighty: Samhomn1 is the Messiah 1 in 1 night and Sarb 2 in the day 10 Saja¹⁹ Ibn Qutayba (d. 276 AH) said in the interpretation of "Sarb": (It is said: a swarm leaks ... i.e. going).²⁰ Abu Ishaq al-



Zajjaj (d. 311 AH) said: "Whoever is visible by day in his flock, it is said: Let him have his squadron, i.e. his way."²¹

Accordingly, Dhul-Ramah said:

Let her have a swarm of the first and agitated ... From behind it later the Sicilian eMehim ⁽²²⁾

The flock may be called: on camels, and the shepherd's money is said: I change the money of the flock of Bani so-and-so, and it is said to the woman upon divorce: Go, so that I will not end your flock. And so on, that ^{is, I do not turn your camel away from her, so that she may go where she wants}²³.

Thus, the meaning of the novel is likely to have two meanings:

One of them is the one who has become safe in his path, doctrine and path. And the other: who became safe in his money, changing the morphological structure in: (swarm and swarm) broken and open led to a difference in significance between the two concerned, but all these meanings, although slightly different, but when meeting are acceptable, said Ibn Darstawayh (d. 347 e): (It is not said: he is safe in his family, except for those who believe in his money, his family and his son, but who believes in himself alone, and fears everything for him, it is not said to him: he is safe in his flock)⁽²⁴⁾, and therefore this word (swarm) by changing its morphological structure, can be considered one of the words of the Prophet's mosques ⁽²⁵⁾.

The second topic

The multiplicity of the novel in the morphological structure of the verb

A- (Speculation - Damage):

It says in the footnotes on Sunan Ibn Majah, in: Chapter on what the Jahmiyyah denied), from the hadith of Abu Sa'id al-Khudri - may Allah be pleased with him - he said: We said, O Messenger of Allah, do we see our Lord? He said: ("Do you want to see the sun at noon without clouds?" We said: No, he said: "You are harmed to see the moon on the night of the full moon without clouds?" They said: "No," he said, "You do not harm in seeing it, except as you are harmed in seeing them"²⁶."

The tribe of Ibn al-Ajmi stood on saying: ((Vtdron)), and commented on it and said: narrated very much and mitigated, the emphasis in the sense: Do not disagree and argue in the validity of looking at it for its clarity, and its appearance, it is said: harmful harms, such as: harmful harms. Then quoted the tribe of Ibn al-Ajmi from the essence (d. 392 e) in a statement of the meaning of "harmed" said: He said: Al-Jawhari: It is said: harmed me so-and-so, if we came from me very close, he wanted to harm, meet and crowd when looking at him. As for mitigation, it is harmful to "language in harm" and the meaning in it is like the first²⁷.

Guidance in that the word "Tadron" two narrations to mitigate and tighten, and emphasis if the damage occurred, says Ibn Qutayba (d. 276 e):((It is harmful and harmful that the two men when the difference is said harmful so-and-so harm and harm has occurred damage between them and the difference)) ⁽²⁸⁾.

Al-Azhari (d. 370 AH) says: (It is said: harmful harmful and harmful harm, and the meaning: do not harm each other in seeing it, that is, do not contradict each other and lie; it is said: harmful harmful and harmful; if you disagree with him)) ⁽²⁹⁾.

As for mitigation, it is a language of harm, according to what Ibn al-Ajmi quoted from al-Jawhari and other people of the language, and harm is against benefit, including what Ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

((No harm and harm))⁽³⁰⁾. This means that the believer does not start by harming his brother and detracting from something from his right, but his saying: no harm means that the believer does not reward his brother for the damage he caused, but pardons him³¹. Al-Sabti (d. 544 AH) mentioned the difference between emphasis and mitigation in the verb "harm", it is his saying in that: ((As for harmingwen, by emphasis, its meaning and the meaning of mitigation are one, so it is on the meaning: Do not be lost, so you will inhabit the first Raa and Tdghm in the one after it, and the effect is deleted to indicate its meaning. It was said: Do not block each other from seeing it, so it will make it so. It may have the meaning of: Do not be harmed, by opening the first opinion, that is, do not dispute or argue, so you will form parties that harm each other in the controversy, and it is said: harmful to him is harmful if you disagree with him))⁽³²⁾.



Al-Nawawi (d. 676 AH) said: (You are harmed by tightening the opinion and reducing it and Taa is combined in them and the meaning of the aggravated Do you harm others in the case of seeing crowded or contrary to vision or other invisibility as you do the first night of the month and the meaning of the mitigator Do you catch up in seeing it harmful, which is damage ..) ⁽³³⁾.

The whole of the sayings mentioned in the narration of emphasis and mitigation of the verb: "Harmon" is the realization of the vision of the believers on the Day of Resurrection, do not crowd and do not disagree or argue, and do not hurt when you see God that one of you pays his owner or take possession of him, the believers are partners in this vision, it is appropriate that the word comes on the "interaction" indicative of participation ⁽³⁴⁾.

B- (Ghal - Boil):

From what is mentioned in the multiplicity of narration in the morphological structure of the verb in the footnotes, the tribe of Ibn al-Ajmi stood on the verb "Yaghl" in: (The door of the one who reached knowledge), from the hadith of Zaid Ibn Thabit - may Allah be pleased with him - said: The Messenger of Allah - may Allah's peace and blessings be upon him - said: ((May Allah bless a person who heard my article and reached it, so he raised a holder of jurisprudence other than a jurist, and the Lord of a holder of jurisprudence to those who are more fiqh than him, - Ali bin Muhammad added in it, - "There are three things that the heart of a Muslim cannot overcome: devotion to God, advice to the imams of Muslims, and the necessity of their congregation." ⁽³⁵⁾

And between the tribe of Ibn al-Ajmi, the meaning of the verb "Yaghl" which is one of the shackles, which is betrayal in everything, and then adjust the morphological formula of the act with the narrations that were contained in it, he said: It is narrated by opening the Yaa of "ghoul" which is hatred, ie does not enter it hatred removes it from the right, and narrated "ghoul" by mitigating the Ghoul entering into evil. And another narration mentioned by saying: In our origin, "Lagel" by including the Yaa and the opening of the Ghain, which is built from "Ghul", and then collected the meaning of the three narrations, he said: The meaning: These three defects are reclaimed by hearts, whoever adheres to them purifies his heart from betrayal, jungle and evil ⁽³⁶⁾.

And direct what was mentioned by the tribe of Ibn al-Ajmi in the narrations mentioned, the first: "boil" of ghou, ghou, ghou, and the verb formulas of the trio which is not more, and ghou is the underlying hatred, and their saying: in the heart of so-and-so, and ghou: freighters and silly, and in that the act on the novel open yaa and break the ghain in the sense of hatred and grudge (). It says in the words of the Almighty: ⁽³⁷⁾

They will allow us to remove what is in their chests from their breasts³⁸.

Al-Tabari (d. 311 AH) said in the interpretation of this verse: ((The people of Paradise if they were led to Paradise and reached, they found at its door a tree at the origin of the stem of two eyes, so they drank from one of them, and what is in their chests is removed from the mule, it is "pure drink", and they washed from the other, and blew them "the freshness of bliss", so they did not shaggle and never get dirty after that)) ⁽³⁹⁾.

The hatred is gone, and the hatred and enmity that was in their hearts were removed from them, and the truth is - and God knows best - that some of the people of Paradise do not envy each other in high rank, because envy is overcome, and Paradise is absolved of that. ⁽⁴⁰⁾

Therefore, the meaning of the narration is that the heart of a believer does not hate or hate these three qualities: devotion to God, advice to the rulers, and the necessity of congregation, because these qualities are loved by God, and the believer loves what God loves.

The second novel: from the most expensive, boiling, shackles, which is from the quadrilateral, has differentiated Abu Obaid al-Qasim bin Salam (d. 224 e) between the forms of the verb "boil" each building indicates the meaning, ((The ghulul it is from the sheep in particular it is said of him: has ghou ghou ghulula and does not see it from the first nor the second and shows that it is said of treason: ghou ghou ghoul and ghoul: Ghul Yaghl and from Ghulul: Ghul Yaghl - by including the Ghain, these faces are different, the Almighty said:

We⁴¹ did not hear anyone read it in the fraction and some of them read it: Whoever reads it in this way has two meanings: to be "to be overwhelmed by betrayed" means to be taken from his booty and to be boiled attributed to me by ghulul))⁽⁴²⁾. The tribe of Ibn al-Ajami mentioned the word "Ghal"



and said it is built from "Gul", which is built for what did not name its doer, which is in the sense of not betraying, as mentioned by Ibn Qutayba.

And Aghlt in the terror, if you keep it something of the fat when skinning, and in this sense it turns out that the shackles is treason, and it is said: a man Mughal entertaining, any owner of a basket and betrayal⁴³ (I), said Ibn Al-Skeet (d. 244 e): ((It is also said⁴³: has boiled the butcher and the sketcher boils, if left in the terror of the meat something, has boiled boils shackles, if betrayed))⁴⁴, and from it the saying of the tiger bin Tulp while admonishing his wife ember in something he hated them:

May Allah reward us Jamra, daughter of Nofal ... A false sanction of dishonesty⁴⁵.

Al-Razi (d. 606 AH) stated that ghulul is taking something hidden, because if the butcher or slaughterer is boiled, it means that he kept in the skin something of the meat on the path of betrayal⁴⁶. According to this account, the believer's heart does not betray in these three qualities.

As for the novel of mitigation, "Yaghl" from the morphological structure of another novel, on a different meaning, it is said: Waghl, Ghal and Ghala Al-Waghil: the interior of a people over food or drink, without invitation. It is said: Wagla Fengl any income to each other and Wagla so-and-so Almfawz any income, and Wogle Boil "if he disappeared trees and the like, and if he diverged in the ground was said "Ogle", and all these words indicate that Wogl is to enter into the thing⁴⁷ (I). Ibn Faris (d. 395 AH) said:

((Wagl: Waw, Ghain and Lam: a word that indicates interjection in the course and the like. And the people said: Consider their journey. And from the intrusion of the wandering: who enters the people drink and did not pray))⁴⁸.

Based on this narration, no evil enters the heart of the believer, with the presence of these three qualities, (three laghl, boil, and boil).

The third topic

The multiplicity of the novel in the temporal significance between the past tense and the name of the subject (Ath-Ath)

In this section, it is necessary to determine the study of the time of the act, the time of the act of two types: morphological time and grammatical time, the morphological time, is the time indicated by the actual formulas in their individual case and out of context, and the forms of temporal verbs in the language are three formulas (verb and does and do), and when Arab grammarians looked at the meaning of time in the Arabic language it was easy for them to determine the morphological time at first sight, so they divided the verbs according to it into the past, present tense and command, the formula "verb" It indicates the occurrence of the event in the past and the form "does" indicates the occurrence of the event in the present or future, and the form "do" is linked to the form "does" and then they made these morphological temporal connotations a temporal system and imposed their applications on the forms of verbs in the context as it appears from naming the past past even when its meaning in the context of reception. The grammatical time, it is a function in the context performed by the act or adjective or what was transferred to the act of other sections of the word such as sources, and in this sense differs grammatical time from what is understood in the morphological time, morphological time is the function of the verb form singular out of context⁴⁹.

The temporal significance of the past tense (ath) and the name of the subject (ath) in the footnotes:

The limit of the past tense as when Zamakhshari (d. 538 e) is: ((Indication of the coupling of an event with a time before your time, which is based on the conquest, except that it is intercepted by what necessitates its silence, or annexation, the stillness when the explanation and the attachment of some pronouns, and the inclusion with the pronoun))⁵⁰ Ibn Yaish (d. 643 AH) has shown in his detailed explanation of what Al-Zamakhshari mentioned in the definition of the past tense ((Since the acts are equal to time, and time is one of the components of the verbs that exist when it exists and is absent when it is not; Past, present and future, and that before the times are movements of astronomy, some of which are past movements, some of which are not yet to come, and some of which are a movement that separates the past and the next; The past is not after its existence, so it is reported in a time after the time of its existence, which is what is meant by saying: "Indicating the association of an event with a time before your



time", that is: before the time of telling you. He wants to conjugate the time of the existence of the event and not the time to talk about it, otherwise the limit would have been corrupt⁵¹.

The past tense may come out to the future as we have already passed and this is governed by the context or clues in speech, in the form of "verb" morphological formula in the past tense contained in the footnotes on the Sunan Ibn Majah of the tribe of Ibn al-Ajmi, in terms of the future, including what was mentioned by the tribe of Ibn al-Ajmi, in (the door of the fitna of the Dajjal and the exit of Jesus son of Mary - peace be upon him - and the exit of Gog and Magog) from the hadith of the Dajjal from the words of the Prophet - may God's peace and blessings be upon him -: ((He comes out of Hilla between the Levant and Iraq, so he went right and left north, O servants of God, stand firm))⁽⁵²⁾. The tribe of Ibn al-Ajmi said: "Aath" the second open Thaa triangular, and this indicated that they are a past verb, and the meaning of "Ath" corrupted, and narrated by some of them: (Faath right and Aath north) on the weight of the past name of the actor, ended his words⁽⁵³⁾. And direct the words of the tribe of Ibn al-Ajmi in the temporal indication of the past tense, that he expressed the past for the present tense to achieve the occurrence of any wreaking right and wreaking havoc north and wreaking corruption or the most severe corruption and accelerating it⁽⁵⁴⁾. This temporal indication in the form of the past tense indicative of the future contained in Arabic, but it confirms the occurrence of the event, says Ibn al-Atheer (d. 637 e):

((As for telling the past verb about the future, its usefulness is that the past tense, if it is told about the future verb that does not yet exist, that was informed, and it is confirmed in the realization and finding of the verb, because the past tense⁵⁵ gives the meaning that it has been and existed, but it does so if the future verb is one of the great things whose existence is great

). The past tense denoted the future, because the context of the hadith contains a report about future metaphysical things that the Prophet (may Allah's peace and blessings be upon him) told about, which is a hadith. It concerns the great signs of the Hour.

The novel of the name of the actor "Ath" is based on the first novel already past "Ath" indicative of the future, because the name of the actor works the work of the present tense verb indicative of the future, Sibawayh said in the section of the name of the actor who was the course of the present tense verb: (If you want in it the meaning of what you wanted to do, it was a denial of Menona, and that is your saying: This is a Zaida batter tomorrow. Its meaning and action is like this to strike Zida "tomorrow"⁵⁶). Sibawayh stipulated that the name of the actor should be Mennona, because Tanween prevents the addition⁽⁵⁷⁾. Therefore, the name of the actor does the work of his act, and indicates the three times says Ibn Yaish: (Know that the name of the actor comes on three multipliers: for the past, for the situation and for reception, and the act as well, but the verb differs in its form of time, and agrees in the name of the actor; because the act is the door of action, and the names are the door of rigidity and non-difference⁵⁸).

The end

In conclusion, I ask God for a good conclusion, as it was shown in this tagged research: (**Exchange and the multiplicity of hadith narration in the footnotes on Sunan Ibn Majah (as a model)**) The most important results of the research on this subject:

- 1- The narration of the hadith was transmitted by trustees whose Arabic cannot be questioned, the narrators of the hadith were reliable in their eloquence and accuracy in controlling the narration.
- 2- The breadth of the words of the Prophet (may Allah's peace and blessings be upon him) has come to the mosques of the word, and therefore the same word can accommodate many meanings that suit each maqam.
- 3 - The difference in morphological structure in verbs and nouns leads to the difference in the semantics of the word in each word, but this difference may meet in the strengthening and integration of the general meaning of the novel.
- 4 - The past tense, if it is told about the future verb that does not yet exist, was informed, and confirmed in the realization of the act and found, because the past tense gives the meaning that it has been and existed, but does so if the future verb is one of the great things that magnify its existence.
- 5 - The name of the actor does the work of his act, and indicates the three tenses, the name of the actor comes on three multiplications of the past, the situation and reception, as it is in the act, but



the verb differs in its form of time, and agree in the name of the actor, because the act is the door of action, and the names are the door of rigidity and non-difference.

List of sources

See1: Al-Mizhar 1/52, Al-Balgah to the origins of language, p. 83, and the hadith of the Prophet and its impact on linguistic and grammatical studies, p. 52

(2) The message to Al-Shafi'i, p. 42

3See: Tahdheeb al-Lugha, 15/225, 226, and al-Misbah al-Munir, 1/246.

(4) We went through the definition on the subject of the relationship between Arabic and the science of hadith, and the two types of departments of hadith science (novel and knowledge) were known.

See5: Al-Mugheeth Scholarship, Sharh Alfiya Al-Iraqi in Hadith, p. 16, and The Impact of Arabic on Deducing Jurisprudential Rulings from the Sunnah of the Prophet, p. 68

See6: Shaza al-'Orf, p. 11, and the multiplicity of narration in the books of Gharib al-Hadith, p. 112

See7: The multiplicity of narrations in the books of Gharib al-Hadith, pp. 60, 61

8Footnotes on Sunan Ibn Majah, 1/71, 72

9Ibid., 1/72, no. 45.

Language10 Population, 2/905

Reform11 of the mistake of the hadiths, 66/113, Gharib al-Hadith - al-Khattabi, 3/260, and the flags of hadith (Sharh Sahih al-Bukhari), 2/1192

Language12 Standards, 3/380

Completing13 the teacher with the benefits of Muslim, 5/339, and Sharh al-Nawawi 'ala Muslim, 11/61

See14: Sharh al-Mishkat by al-Tayyibi al-Kashif on the facts of the Sunan, 7/2239, al-Sindi's footnote on Sunan Ibn Majah, 2/77, and the ocean sea in the explanation of Sahih Imam Muslim ibn al-Hajjaj, 28/239.

Footnotes15 on Sunan Ibn Majah, 5/113, no. 4141

16Ibid.

17See: al-Ain Bab al-Sin wa al-Ra'a 7/248, Kitab al-A'lam by Ibn al-Skeet, 146, Adab al-Katib, p. 324, Tahdheeb al-Lughah 12/288, al-Sahih, 1/146, al-Gharibin fi al-Qur'an and Hadith 3/883, and al-Nahiyah fi Gharib al-Hadith and al-Athar 2/356

18See: Al-Ain, Bab al-Sin wal-Ra'a, 7/248, Language Standards, 3/155, and al-Muheet Dictionary, p. 96.

(19) Surah Al-Ra'd from verse 10

Gharib20 al-Qur'an by Ibn Qutayba, p. 225

The21 meanings of the Qur'an and its expression of glass, 3/141

Diwan22 Dhul-Ramah Sharh al-Bahili 1/445, meaning: Hamhim, from the hum, namely: the frequency of roaring in the chest from worry and sadness. See: Refinement of the language, 5/249

23See: Refinement of the Language, 12/288

Correction24 and Explanation of the Eloquent, p. 320

See25: The Multiplicity of Narration in the Books of Gharib al-Hadith, p. 127

Footnotes26 on Sunan Ibn Majah, 1/133, no. 179, and narrated in Sahih al-Bukhari, no. 7001, with the word "Tadrun" with emphasis, and in Sahih Muslim, no. 183, also with emphasis, with some words in al-Bukhari and Muslim differing from Ibn Majah, due to the multiplicity of narrations.

Footnotes27 on Sunan Ibn Majah, 1/133, 134, no. 179

Gharib28 al-Hadith - Ibn Qutayba, 1/286

Language29 Refinement, 11/315

30Narrated in the Musnad of Imam Ahmad ibn Hanbal, no. 2865, in Sunan Ibn Majah, no. 2341, narrated by Abdullah ibn Abbas, and in Sunan al-Daraqutni, no. 3079, narrated by Abu Sa'id al-Khudri.

31See: Gharib al-Hadith Ibn Qutayba, 1/284, and Islah al-Ghalib al-Muhaddithin, 66/113

32 Completing the teacher with the benefits of Muslim, 1/542, and see: Tafsir Gharib Ma fi Sahih al-Bukhari and Muslim, p. 230

33 Sharh al-Nawawi 'ala Muslim, 3/18

See34: Keys in Sharh al-Masabih, 5/491



Footnotes³⁵ on Sunan Ibn Majah, 1/159, no. 230, and narrated hadith, in the Musnad of Imam Ahmad ibn Hanbal, no. 13349, narrated by Anas ibn Malik, with some different words.

36See: Footnotes on Sunan Ibn Majah, 1/159, no. 230.

See³⁷: Al-Ain, 4/347, 348, Al-Zahir fi Ma'ani Al-Nas Words, 1/364, Refinement of Language, 8/22, and Language Standards, 4/376

Surah³⁸ Al-A'raf, from verse 43

39 Tafsir al-Tabari Jami' al-Bayan, 12/439

See⁴⁰: The meanings of the Qur'an and its syntax for glass, 2/339, and the meanings of the Qur'an for copper, 4/28

Surah⁴¹ Al-Imran, from verse 161

Ghareeb⁴² al-Hadith - Abu 'Ubayd, 1/200

See: al-'43Ain, 4/247, 248, Gharib al-Hadith - Abu 'Ubayd, 1/199, and al-Zahir fi Ma'ani al-Kalimat al-Nas, 1/364.

Reform⁴⁴ of Logic, p. 192

Diwan⁴⁵ al-Nimr ibn Tulp, p. 41, and the verse is mentioned in: Gharib al-Hadith - Abu 'Ubayd, 1/199, and al-Zahir fi Ma'ani al-Kalimat al-Nas, 1/364

46See: Tafseer al-Razi, 9/411

See⁴⁷: al-Ain, 4/484, Islah al-Logic, p. 178, and al-Ma'ani al-Kabir fi Ayyat al-Ma'ani, 1/14

Language⁴⁸ Standards, 6/127

49See: The Arabic Language: Its Meaning and Structure, pp. 240-242.

Detailed⁵⁰ in the workmanship of expression, p. 319

Sharh⁵¹ al-Mufasssal by al-Zamakhshari, 4/207, see: al-Kanash fi Fanni al-Nahāhī wal-Morphāhām, 2/6

Footnotes⁵² on Sunan Ibn Majah, 5/59, no. 4075, and narrated the hadith in Sahih Muslim, no. 2937.

Footnotes⁵³ on Sunan Ibn Majah, 5/59, 60, no. 4075

Fath⁵⁴ al-Mun'im Sharh Sahih Muslim, 10/538

The⁵⁵ proverb in the literature of the writer and poet, 2/149

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57See: Sharh al-Mufasssal by al-Zamakhshari, 4/84, and Irshad al-Salik to the solution of the Alfiya of Ibn Malik, 1/528.

Sharh⁵⁸ al-Mufasssal by al-Zamakhshari, 4/99, and see: Ma'ani al-Banaban, pp. 44-45.

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